

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

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[NUMBER 8.]

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EDITORIAL.

IN the conduct of the intellect, Emerson says, "the ground position is, that the intellect grows by moral obedience."

THE illustrated London *News*, republished in New York for October 15, contains a pretty picture of Lea Hurst, the present home of Florence Nightingale, in Derbyshire, England. Miss Nightingale is now sixty-seven years of age, and though impaired in health still continues her studies of charitable institutions, upon the conduct of which she is one of the best authorities living.

Miss C. J. Bartlett recently preached a sermon to All Souls church, of Sioux Falls, Dakota, over which she ministers, upon "Creeds: Their Use and Abuse," which has been published as a broadside, and from which we clip a suggestive sentence:

"Yes, one of the central and inspiring articles of his faith is in the spiritual evolution of humanity—that the spirit of God is abroad in the hearts of men to-day as much, yea, more than ever in the past time; that ever the light of God's holy truth is shining through wider and wider rifts in the clouds of men's ignorance and fear and brutality."

THE newly amended scientific temperance instruction law in Michigan took effect September 9. It provides that instruction shall be given in physiology and hygiene with special reference to narcotics and their effect upon the human system. The instruction shall be given by text-books where the pupil is able to read, and as thoroughly as any other studies pursued in the school. This is a move in the right direction. The welfare of the body has too long been placed below the education of the mind. In view of the revelations of science with respect to the relations of health to morals, we consider this measure to be of the highest importance.

A HINDOO convert to Christianity, in an address before the Evangelical Alliance, uttered these words:

"The elementary branches of an English education ring the death knell of the Hindoo shastas. The student soon sees that on a globe 8000 miles in diameter, there can not be a mountain 128,000 miles high, as these books affirm. With the whole surface of the earth mapped down, and with the various waters properly located and designated, there is no room for the seas (the 'sea of candy' and the 'sea of honey') of the Hindoo mythology; nor is that forest likely to be found very soon whose falling and decaying fruit produces a river larger than the Indus or the Ganges, the perfume of which can be perceived for thousands of miles."

A certain Presbyterian clergyman, quoting the above in a sermon, asks: "Why is it that there are in the Bible no absurdities like these, to be swept away by advancing knowledge?" We can conceive that a devout Hindoo, not converted to Christianity, might find in our Bible and in current theology much to which the "death knell" has been rung by even "the elementary branches of an English education."

WE clip the following from the *Religio-Philosophical Journal*:

"The scheme to put God in the United States Constitution—which may be called an effort to put God on paper instead of putting goodness in the soul—has little vitality, but Rev. Dr. Gregg, of Park Street church, Boston, lately preached a sermon in its favor, of which a paragraph will show the quality:

"If we interpret the Constitution according to its plain reading, it is assuredly a non-religious document. The true God has no standing in it. It offers no more protection to the religion of Jesus Christ than to the religion of Buddha. The oath which the President takes in assuming office

has no mention of God in it, although an appeal to God is the very essence of an oath. The absence of the religious character was noted from the very beginning, and was the subject of consideration by God-fearing patriots. What is our duty as Christian citizens in regard to the non-religious character of the Constitution? We should do that which our fathers failed to do; we should crown our God and Christianity in the very first sentence of the Constitution. We should make it read: 'We, the people, in the name of God, accepting the Son as our ruler,' etc.

Park Street church is the place where the clergy had a prayer meeting in Theodore Parker's day, and one of the brethren prayed that the Lord "would put a hook in his jaws, or if need be, remove him out of the way." About the time the good Father puts hooks in the jaws of such men as Theodore Parker, we may look for God in the Constitution, but not before."

THE *Christian at Work* says:

"In the columns of the able, and we may say admirable organ of the Unitarians, the *Christian Register*, we find a correspondent repudiating the claim that Unitarianism is founded on the sacred Scriptures. These are his utterances:

"Unitarianism no longer bases itself on the Word of Scripture; but the Word of Scripture in the past has been, for many of us, one of its corner stones, and is now and always will be a powerful contributor to its religious life, is the best stepping-stone from other fields into our ranks, and on all these accounts is deserving of having its real meaning brought out by us distinct and clear."

Our contemporary declares that the Catholic church holds the Scriptures in the same way; and it congratulates its Roman Catholic and Unitarian friends on the fact that they both use the Scriptures as a stepping-stone. It fails to state, however, that for the authority of an infallible Book the Catholic church substitutes the authority of an infallible council or Pope; while the Unitarian knows no infallible authority of any sort, but rests its doctrine in the soul's perception, which, though fallible, is the only torch by which our mortal feet can be safely guided.

THE September number of the *Antiochian* is before us and contains some extracts of Professor Orton's address at the funeral of Albert Lester Kellogg, one of the faithful Antioch friends and trustees who with Artemus Carter and many others, now of blessed memory, held up the hands of Horace Mann. For many years Mr. Kellogg has been a resident of Yellow Springs. We let Professor Orton speak for us the words that will not only be grateful to the friends of Antioch but helpful to all our readers:

"He had been successful in business. . . . Two children were growing up beneath his roof. Their education must be provided for. A new college, on a new basis, viz., an anti sectarian basis, was just being established in Southern Ohio. At the head of it stood that princely orator, scholar, statesman, educator, Horace Mann, head and shoulders above all the teachers of his time."

"This was the opportunity that our friend was waiting for, and which he could not fail to accept at whatever cost. He followed Horace Mann to Yellow Springs, to Antioch College. . . . His heart was bound up in the college, and he experienced his full share of sorrow over the irreparable loss by the untimely death of Antioch's first and great president."

"He has gone in and out among us with kindness and helpfulness and good will for all. He has stood loyally by every good work that has been going forward in the state and nation, watchful and observant of public affairs and strengthening the entire community by his steadfast courage."

"The halls of yonder college can testify most eloquently to this persistent love of knowledge on the part of our friend. Term after term and year after year, in one or another of the lecture-rooms of the college, even after they had passed through their three score years, Mr. and Mrs. Kellogg would find their places as regular and faithful and prompt in their attendance as any members of the classes that were required to be there. What an encouragement to the young people that sat beside them there!"

"Duty is the strongest and sweetest word in the language."

"It was the same love of righteousness that colored all his religious

thought, that led him to break with the narrow and arbitrary theological school in which he was brought up, and to find a broader and more reasonable faith.

"He believed in a power in the world that makes for righteousness. The world is a good world; the evils of life are mainly remedial evils; the light that is shining now will shine more and more to a perfect day. These were the happy optimistic views that our friend delighted to cherish, and in the light of which he went bravely and cheerfully forward to his journey's end."

THE Pacific Coast Conference of Unitarian and other Christian churches, will hold its fourth annual session at Oakland, Cal., on November 20-23. The day sessions will be held at Odd Fellow's hall, northwest corner of Eleventh and Franklin streets, the evening sessions in the larger Hamilton hall. The Oakland church extends a cordial invitation to all delegates, and will provide suitable homes for all. The opening sermon will be preached by Rev. Grindall Reynolds, General Secretary of the American Unitarian Association, of Boston. Hon. Horace Davis will preside, and will read a paper on our mission to the Japanese, whose discussion will be opened by Rev. A. M. Knapp, the newly appointed missionary of the Unitarian body, now on his way to Japan. Rev. A. W. Jackson will speak on "Books and Morals;" Rev. B. F. McDaniel on "The Religious Sentiment;" Rev. T. L. Eliot on "Marriage and Divorce, and its Legislation;" Doctor Stebbins on "The Future of California Society;" Rev. E. M. Wheelock on "The Evolution of Providence;" Rev. C. P. Massey on "Our Unitarian Need;" and addresses and papers may be expected from Judge M. A. Luce, C. A. Murdock, C. W. Wendte, George H. Greer, and, it is hoped, from Mrs. Julia Ward Howe, of Boston.

THE conservatives in the Congregational church evidently do not have the whole of public sentiment on their side. Doctor Parker, of London, under the auspices of the Evangelical Alliance, recently addressed an immense congregation in Tremont Temple, Boston. At this meeting Mr. Joseph Cook offered prayer, in which he besought the Lord to keep error out of the schools of instruction. Doctor Parker in the course of his address rebuked the partisan spirit which expresses itself even in prayer. Whether or not the audience perceived the application of the rebuke to the prayer just made by Mr. Cook, it evinced sympathy with the sentiment by loud applause. Doctor Parker declared that hardly a Congregational clergyman in England now teaches the doctrine of endless punishment, and when he affirmed that "the Lord's mercy will be found to be larger than the devil's malignity" his words were greeted with tremendous applause. The intolerance which finds such free expression in the councils of orthodoxy has evidently not found its way very largely among the people. When a certain doctrine or line of church policy is in danger there can always be found zealous controversialists to defend conservatism. But the quick feelings of the great public heart respond to the sentiment of a larger freedom. Ecclesiastical councils are the last and strongest bulwarks of conservatism, yet even these are fast crumbling before the sweeping tide of public sentiment.

THE New York *Independent* prints, on its first page, a somewhat startling article by Maurice Thompson, in which the Russian Count Tolstoi, whose writings are attracting so much attention, is declared to be nothing short of a socialist, a crank, and worse than all, an infidel. The following extracts will show the general tenor of the article; from which it is evident that although a man teach the very doctrines of Christ himself, if he be not in accord with the strict canons of orthodoxy, he may be denounced as a pernicious teacher:

"Lately criticism has gone to the extent of making a Christian hero of a man who openly denies the divinity of Christ, rejects the orthodox view of the atonement, and substitutes a refined socialism for the faith, hope and charity of the Word of God. . . . If the Bible is true, Christ is the very Son of God, born of Mary, as told in the simple story, and he it was who died that men might live. The divinity of Christ is vital to Christianity. Without divinity Christ could make no atonement for man. The sermon on the Mount and the Lord's Prayer are meaningless if Christ was a mere man with only a genius for sweetness and light. . . . Tolstoi is not only a socialistic crank, but as well a man whose teachings are subtly infidel and wholly subversive of government, of property rights, of courts of

justice, and of personal liberty and safety. . . . Moreover, he rejects the personality of God the Father, and cares nothing for the Holy Ghost. . . . Tolstoi's religion and philosophy is being spread broadcast among us, with the sanction and approval of high critical authority and labeled as containing the true spirit of Christ."

Secular Press Comment.

It is interesting to note the comment of the secular press upon the recent meeting of the American Board at Springfield. The press is the great reflector of public sentiment, and as theological weather vanes the following paragraphs are significant:

What hangs upon the action of the American Board is not the advance or retardment of what is called liberal theology. The movement of thought in this age is as indifferent to the vote of church councils as an ironclad to a pea-shooter. What is at stake is simply the future of the board itself.—*Springfield Republican*.

Fifty years ago the Congregationalists lost their heads over a misstatement of the doctrine of the Trinity in unity, and prepared the way for the party of Unitarian Congregationalists. It looks as if a similar folly were about to be inaugurated among the same people to-day.—*Boston Herald*.

The American Board of Commissioners for Foreign Missions seems to be demonstrating that there is need of considerable missionary work at home, beginning among the members of the board itself. Not only bitter, but even personal, discussion, full of insinuations, have been lugged into a debate upon the question as to whether or not man passes through a probationary state after death. It is clear that theologians who indulge in such senseless argument concerning something so utterly beyond human demonstration are fit subjects for a little probation in this sphere before they cross over to the unknown and unknowable.—*Omaha Herald*.

The conservatives should use the power which is theirs by force of numbers as not abusing it, and should remember that there is no more effective conquering than that of conciliation, especially among the children of the same household of faith. If the liberals think that the conservatives have manifested any illiberality or intolerance, let them show how liberal they can be toward what they deem illiberality, and how tolerant they can be of what seems to them intolerance. If the change in policy and methods which is sought is of God, it will come in due time, and meantime, the thing for every constituent and friend of the American Board to do is to banish non-essentials, and vie with each other in carrying onward and forward the standard of the cross.—*Springfield Union*.

The future probation opinions of the present Andover theologians and their friends demand recognition by this venerable board of missions. When the issue is joined, if the vote was confined to New England alone, there is reason to fear that Andover would carry its point, since these states, the former home of the theology of Edwards, Bellamy, Hopkins, Dwight and Emmons, have now measurably lost sight of the old paths. At the present time the religious thought of New England is largely permeated with Unitarianism, pure and mixed with rationalism, Universalism and agnosticism, while the Boston mental science healers are going back to the old pantheism, and to the foggy mysticism of India, for both philosophy and religion. But the majority of Congregationalists in the middle and western states still, we believe, hold to the faith of their fathers, and no doubt will stand by the board as against Andover.—*The Interior (Pres.)*.

Robert Browning.

While so many people who might be in better business have been reviving of late in our Unitarian circles, the meaningless and, to a great extent, the baseless sarcasm at the writings of Robert Browning and those who are trying to profit by the same, it is refreshing to come upon the deliberate word of so careful and competent a judge as Rev. Francis Tiffany on so significant an occasion as the opening of the Ministers' Institute recently held at Princeton, Mass. We have had no time or desire to try to answer the jeers that would indicate the non-religiousness of an interest in Browning, but we are glad to make room for the words of our Massachusetts brother, who refers to Browning as:

"A poet,—the most religious poet, indeed, since Dante, and yet a man abreast with all the science of the day,—no material philosophy has ever had power to bring him down from that free flight through the empyrean. He feels his birthright through the very dower of wings. Of him we may proudly say,—

'Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As darkly painted on the crimson sky,
Thy figure floats along.'

"I speak, of course, of Robert Browning, a teacher at whose feet it would be of priceless advantage for us ministers to sit,—nay, to engage in Jacob's wrestle with, till the morning breaks, and we wring the blessing. His is the electric power to emancipate our spirits through making us believe in

the grand diapason of our entire divine human organ, all the stops pulled out; through making us believe, not in its intellect alone, but in its passionate yearnings, its devouring affections, its splendid audacities of spiritual courage.

"Take, for example, his magnificent poem of David seeking to charm away with song the melancholy and madness that have overwhelmed the mind of Saul. It is the glorification of the essence of human tenderness and redeeming mercy, as the Jacob's ladder of ascent to what is kindred with, yet infinitely higher than themselves. First, the youthful harpist chants in lyric rapture all that bounteous life has given of power, glory, joy, splendor of service, to the broken-hearted king. But the day is past for these to recall more than a surface light-gleam on the gloomy deep of the monarch's mind. And so despair sets in on the baffled consoler's heart, the despair our own breasts so piteously know when our yearning to succor and help goes to pieces on the shoals of human impotence. No help in man, is there help in God? Sure of his own love, is there no refuge of surety in a diviner love, which is also infinite power? Shall the created surpass the Creator at the crowning point? No answer does he find to this last, short of the everlasting 'No!' of a soul revolting from the impious contradiction of the thought. But it is enough. The bands of despair are broken, and his spirit leaps in exultation:—

'I believe it! 'tis thou, God, that givest, 'tis I who receive;
In the first is the last, in thy will is my power to believe.
Would I fain, in my impotent yearning, do all for this man,
And dare doubt He alone shall not help him, who yet alone can?
See the King! I would help him, but cannot, the wishes fall through.
Could I wrestle to raise him from sorrow, grow poor, to enrich;
To fill up his life, starve my own out, I would,—knowing which,
I know that my service is perfect. Oh, speak through me now!
Would I suffer for him that I love? So wilt Thou! so wilt Thou!"

Where Are We?

The "American Board Extra" of the Springfield *Republican* is before us, containing sixteen compact pages of the proceedings and speeches, thirteen solid columns of the names of the distinguished attendants, D. D.s and LL. D.s without number, presidents of colleges, professors and editors of fame,—and still the burden of that hot week of discussion and controversy related to an obscure theological doctrine, upon which no light of scientific evidence or experimental proof has ever been thrown or can be thrown, and the weight of the Board of Foreign Missions is thrown overwhelmingly upon the side of an antique, cruel and infamous doctrine. A doctrine that implies that the power that gave being to the teeming millions of struggling, stumbling human souls, has so limited their scope and prolonged their existence that inevitably an overwhelming majority of the human souls that have lived and are now upon the earth must be doomed to endless woe, because, perchance, they have not heard of the name and fame of Jesus. And to most of them, through no fault of their own, this knowledge has been impossible. We rub our eyes to assure ourselves that we are awake. We ask ourselves if we are living in an age both of science and philanthropy. And still these men are right. They are honest, consistent interpreters of a system based upon a book, and pledged to creeds that can be changed only by discarding them. If any body wants to know the conditions upon which the great Congregational body of America will send a messenger of good tidings to benighted realms, let him read the following:

MEMORANDUM FOR CANDIDATES.

A perusal of the following brief outline of doctrine may perhaps be helpful to candidates in stating their doctrinal views.

OUTLINE OF DOCTRINE.

1. The existence of one God, infinite in all perfections, revealed as Father, Son and Holy Spirit.
2. The divine authority and inspiration of the Holy Scriptures.
3. The divine purposes and providence extending to all persons and all events, yet so that individual human freedom and responsibility abide unimpaired.
4. The universal sinfulness of man, by nature destitute of holiness and alienated from God, and so exposed to righteous divine condemnation except through redeeming and regenerating grace.
5. The incarnation of the son of God, and his propitiatory sacrifice upon the cross, the just for the unjust, as the only ground of forgiveness of sin.
6. The resurrection and mediatorial intercession and reign of the glorified Lord and Savior.
7. Salvation provided for all men on condition of repentance toward God, and faith in the Lord Jesus Christ.
8. The work of the Holy Spirit in the regeneration and sanctification of men.

9. The institution of the visible church, whose sealing ordinances are baptism, to be administered to believers and their infant children, and the Lord's Supper.

10. The observance of the Lord's day, the Christian Sabbath, as a day of holy rest and worship.

11. The immortality of the soul, the coming of our Lord Jesus Christ, the resurrection of the dead, both of the just and the unjust, and the final judgment, the issues of which will be determined by the deeds done in the body; so that the wicked will go into punishment, and the righteous into life, both of which will be without end.

NOTE.—Should there be doubts in relation to any of these doctrines, will the candidate please mention the fact in replying to the second question of the manual, in order that opportunity may be given, should it seem desirable, for further correspondence or conference upon the matter.

E. K. ALDEN, Home Secretary.

The Meeting of the American Board.

The recent annual meeting of the American Board of Foreign Missions, at Springfield, Mass., (Oct. 4-8,) is of such interest as a "sign of the times," that we give a somewhat extended report of the same, and of the issues in debate.

The Board was established in 1810. It has grown in wealth and resources, and in the extent of its missionary activities through all these years, until now it disburses annually nearly \$600,000. Its revenue is collected mainly from the orthodox Congregational churches, though some contributions come from Presbyterians. The Board is a close corporation of 220 members, filling its own vacancies. It holds, therefore, a very peculiar position in a Congregational body. While drawing its revenue from the churches, the latter have no direct franchise in the Board. This plan of organization seems to have been adopted for greater security of doctrine, the organization having originated at a time when there was great apprehension from the "new departures" in religious thought, and a corresponding reaction in favor of the established creed. It started also in a company of students in the Andover theological school, a school established but a little before with the special aim of maintaining the old Calvinistic theology, and whose professors, as Mr. Ingersoll once humorously expressed it, were enjoined to make solemn promises every five years that "They would learn nothing new!" Through all these years the Board has carried on its constantly increasing work, and carried it on probably to the general acceptance of the churches supporting it. But if the Andover school, with all its guards, could not keep out the "new orthodoxy," still less could the more popular organizations of the churches do so. Close corporations, however, change less easily. The early traditions are continued through this self-perpetuating policy. And thus there has recently come an open clash between the Board and a very considerable part of its supporting constituency. The administration of the Board is in the hands of a Prudential Committee of ten, and a Secretary. Some three years ago this committee began to discriminate in its appointment of young men as missionaries, rejecting such as seemed to have been touched by the "new orthodoxy," and more especially declaring itself against any theory that involved a future probation. It was not enough that the candidate should disavow actual belief in such probation for the heathen; he was not to hold it as a bare hypothesis. In short, he was required to *know* that to those who died out of Christ, God would open no door of salvation hereafter. To the statement of one woman applicant that she "left the heathen in the hands of God," which, in a finite being, would seem a very proper thing to do, the Secretary of the Board is reported to have replied that this was not "adequate!" More positive knowledge was required on her part as to what God would do with them hereafter. Such agnosticism was intolerable to the Home Secretary!

According to the Secretary's report for the past year, one hundred and one persons have been presented to the committee for appointment, of whom seventy-one have been accepted. Of the thirty not appointed, the reasons for rejection are confessed to have been doctrinal in the case of seven; one was advised to give more time to his opinion upon the conscious existence of the wicked after death, in the light of Scripture; two were poisoned with a belief in the final salvation of all

men; one had doubts as to the personality of God; and three had become infected with the hypothesis of a future probation. The meeting at Des Moines a year ago had shown as never before the attitude of the Board towards the movement of freer thought in the fellowship. The discussion at that time helped to define the issues involved, and to clarify thought on both sides. The conservative party triumphed. A resolution, however, was adopted, which was calculated to meet the grievance felt by the minority. This resolution recommended to the Prudential Committee to consider the expediency of calling a council of the churches in difficult cases turning upon doctrinal views of candidates for the missionary service, and instructed the Committee to report upon said resolution at the next meeting of the Board. This, if passed, would take away the present aspect of a theological court on the part of the Board, and would be in conformity with the usage of the churches in the matter of ordination and installation in the ministry at home. It would remove what to many, and justly, as it seems to us, appears to be an anomaly in the congregational polity; a close corporation sitting in judgment upon the doctrinal views of young men offering themselves as ministers in the missionary field, and rejecting persons who would be accepted as ministers in many of the pulpits at home. The report of the Prudential Committee on this resolution, therefore, was to be significant. It would show whether that Committee was to yield its assumed functions, as a court of orthodoxy, in favor of the free councils of the churches, or was more determined than ever to retain them. The result was what might have been anticipated from the temper and tone of the meeting at Des Moines, and the temper and tone of most of the stronger journals of the body the past year. The Committee reported adversely upon the resolution. The report went before the meeting, and after earnest discussion, the recommendation of the committee was indorsed by a very large majority (110 to 19). This was a special report of the Prudential Committee, and the indorsement of it scored a victory for the conservative element in the Board. The next day came the report of the committee appointed to pass upon the Home Secretary's general report for the year, which had already been read before the meeting. Here again the issue—what in a double sense may be called the burning issue—came to the front. A majority and minority report were presented, the former by Doctor Boardman, of Chicago theological seminary, the latter by Professor Fisher, of Yale theological school. It was five to two. The five heartily indorsed the general report of the secretary, and sustained the action of the Prudential Committee in all its efforts to keep out "heresy" from the foreign field. The two dissented from sections of the report, and especially from the assumption of the Prudential Committee to be a court of final authority in pronouncing upon the theological soundness or unsoundness of candidates for the foreign field.

Upon these two reports there followed a long and earnest discussion; not always close to the issues involved, but in the main clear, forcible and interesting. There were strong men on both sides, men of logic and with the eloquence of passion. At the close the majority report was adopted by a vote of 95 to 43 (for the minority), 29 not voting. This was probably the most representative vote on the main issues involved, and marked some gain of the liberal party as compared with its showing one year ago at Des Moines. But it was a decided victory for the conservatives, so far as victory can be said ever to lie in a count of votes when the great questions of religion and the soul are under discussion. These questions do not long remain settled by the votes of any council or synod. Truth is not a corpse on which men sit and hold inquest, but a living thing constantly presenting new aspects and developments. One thing more remained to be done. The committee on nominations for the ensuing year presented a majority and minority report. Here again the conservative side carried the day. Just before this the committee on the election of new members presented thirteen names—not one of them, it is said, representing the liberal side! It is said that on Tuesday morning, before the opening of the Springfield

meeting, there was a secret conference to which those, and those only, who were known to be opposed to a more liberal policy of the Board were invited and received by tickets, and at which the plan of action afterwards carried out was adopted. If so, it is by no means the first time in history that the methods of the political caucus have been adopted by ecclesiastical bodies, and it will probably not be the last. Your ecclesiastic as well as your politician has a genius for "fixing things" and seeing in the success of his carefully laid schemes the voice of the people or the voice of God. None so loudly devout as they who doubt the sufficiency of the human soul, and think that truth has no power to commend itself to men.

And thus closed this important meeting of the American Board at Springfield. It was a victory for the old school within the fellowship, but a victory that time is sure to reverse. It has served to emphasize more than ever the divergent thought in the Congregational fold, and which indeed exists in all the great fellowships. It marks the tide of more liberal ideas setting in upon the shores of inherited creeds. It has provoked discussions anew, beginning in the meeting, reported over the land, renewed by many a fireside and carried on upon many lips—a discussion that, instead of closing the questions at issue, will only more and more open them to the light of intelligent and free judgment.

F. L. H.

CONTRIBUTED AND SELECTED.

The Woman's Medical College.

The "Woman's Medical College of Chicago" is an institution with a history, and a very interesting one, too, embodying the tale of many obstacles, all bravely overcome. At first it did not even own a home, and during the opening course of lectures, given in 1871, moved so often that this might have been called the session on wheels. And once, after the great fire, it was forced to take refuge in a barn! This must have been a droll experience, for, of course, the arrangements were extremely primitive. The lecture-room contained only a bare kitchen table at the end where the professors sat, and two rows of chairs for the students; and the museum consisted of a few tumors, badly preserved, and very obtrusive as to odor. But now better times are come, and the college is well established in a building on Lincoln street, opposite Cook county hospital. There are four floors. On the first is the free dispensary, and on the second the general lecture-room. There is another lecture-room in the third story, and a chemical laboratory besides; and the fourth contains that chamber of mysteries, the dissecting-room. The nearness of the Cook county hospital is a great advantage, for the students are allowed to witness the surgical operations there, and to hear the clinical lectures. Then, at the Hospital for Women and Children, they have the opportunity of studying the diseases of the inmates, and at the Illinois Eye and Ear Infirmary they learn how to treat the organs of sight and hearing. So they have plenty of chances to acquire the practical application of the science they have chosen.

The faculty has elected Dr. William H. Byford for its president, and that is quite as it should be, since he was one of the founders of the college, and has been its good friend always. He is professor of gynæcology, in which branch he is renowned as a specialist, and about which he has written several books. And next comes Dr. Charles Warrington Earle. The students must enjoy his clinics, for he has to do with the diseases of children; and it is the prettiest thing to see him treat "these little people," as he loves to call them. He is very sympathetic, and very funny, also, and seasons the dry facts in his lectures with bits of jest which quite convulse the class. Doctor Earle is treasurer of the faculty, and a very warm friend of the college. Then there is Dr. Daniel R. Brower, with his long title—"Professor of Diseases of the Nervous System and Clinical Medicine." He is well known as a legal expert, and has been connected with various insane asylums. He has a particular talent for instructing. I attended one of his lectures the other day, and, though I had

never considered the subject at all absorbing, I quite forgot myself in hearing about the convolutions of the brain, and the fissure of Sylvius, and which part of the brain it is that does our seeing for us, and which has the control of our arms and legs. Dr. Isaac N. Danforth is the professor of renal diseases, and is a fine pathologist. He is particularly interested in the lady medical missionaries! Mrs. Danforth is as anxious as her husband that the college shall succeed, and has written articles for the papers, and aided the cause in various ways. I must not forget Dr. David Graham, the professor of surgery, who has been connected with the college a long time, and who has held posts of honor in many medical organizations,—even the presidency of the Chicago Medical Society; nor Dr. Henry M. Lyman, the professor of practice of medicine, who was once rather skeptical about lady physicians, but has become a thorough convert now. Nor Dr. E. Fletcher Ingals, the fastidious professor, who always looks as if he had stepped directly out of a bandbox, but who, nevertheless, lectures admirably about diseases of the chest and throat, and has written a book upon the same. But after all, I think the college should be proudest of the lady members of its staff, for they are all its children, except Dr. Mary Thompson, and *she* was one of its founders. She it was, too, who established the Hospital for Women and Children, of which she is now the surgeon; and she is one of the leading lady physicians of the country. Then there are the four graduates of the institution,—Dr. Sarah Stevenson, Dr. Marie J. Mergler, Dr. Mary E. Bates and Dr. Eliza H. Root. Doctor Stevenson is a fine lecturer, and a very brilliant woman altogether. Doctor Mergler, who went, after graduating, to study in Zurich, is regarded as an expert in gynecology, in which branch she instructs the students of her *alma mater*. She is the secretary of the faculty, too. She is an especial favorite with the girls, and so, too, is Doctor Bates, who is the youngest member of the faculty, and who lectures upon anatomy with an animation which makes it quite interesting. Doctor Root is professor of hygiene and medical jurisprudence, and has a position on the staff of the Woman's Hospital.

Putting aside those who are *actively* connected, the college has plenty of good friends. There is Dr. Rosa Engert, who has established an annual prize of \$50 to the student who passes the best examination in microscopy. Doctor Dyas and his noble wife, who aided Dr. Mary Thompson in the founding of the Hospital for Women and Children, have always done much to further the cause. Mrs. Grace Chandler, of Detroit, has established a perpetual scholarship, that medical missionaries may be educated. Is it not beautiful to be able to do such things? There is *nothing* I would enjoy better than to play the fairy god-mother to a college like this,—bestow a library on it, endow a chair, or do anything that would enlarge its capacity for usefulness.

Dr. Mary Reynolds, the first woman who ever secured a position in a Wisconsin insane asylum, is a graduate of this college. So, too, is Dr. Delia Howe, who has charge of the female patients in the Kankakee asylum, and who, when she held a similar post in Jefferson, was instrumental in introducing many reforms there. It is *our* students, by the way, who so valiantly assailed the hospitals of Cook county, and made it possible for women to hold positions in them. These were monopolized by men, until four members of the class of 1879 boldly presented themselves to be examined for places in the Jefferson insane asylum. It was an ordeal, of course, and the young men laughed at them dreadfully; but they had their triumph, for they did best of all, and one of them received an appointment. She didn't get the *place*; through some political intrigue it was given to a male relative of one of the Cook county officials,—a stupid young man, who wasn't even required to pass an examination. But the ice was broken, and since then women have repeatedly secured positions.

Students who wish merely to take up special branches are very welcome at the college. They are beginning to come in, for girls are getting interested in such things now, and their

parents are learning that chemistry is more useful than crayon work, physiology more important than French, and that not even the study of art is so productive of good results as the study of anatomy.

NELLY BOOTH SIMMONS.

THE UNITY CLUB.

The Divinity School Address (1838).

"In how many churches, by how many prophets, tell me, is man made sensible that he is an infinite soul; that the earth and heavens are passing into his mind; that he is drinking for ever the soul of God?" (The Address, p. 134.)

"Which caused a profound sensation in religious circles." (Doctor Holmes.)

"The Unitarian ministers debated whether Emerson was a Christian; some said he was not; some that he was an atheist, while others earnestly defended him. And still others called him pantheist." (Cooke.)

FIRST EVENING.—Pages 119-127 (paragraphs 1-11.)

Introductory Poem. "Worship," read aloud, with interpretation.

Paper. "Ralph Waldo Emerson at thirty-five,—a life sketch." (Include the occasion of the Address and its incidents.)

Great Sentences. Each one give from memory the sentence he likes best in these nine pages.

Analysis of Essay. Its three parts. Two of the class read their outlines, the rest comparing their own.

Discussion on "The sentiment of virtue is the essence of all religion." (p. 121.)

(1.) What are his five "classes of facts in which the moral sentiment is conspicuous?"

(2.) "These laws execute themselves." Do his four illustrations illustrate that? For other illustrations see essays on "Worship," (vol. vi., 206-220), and "Spiritual Laws," (vol. ii.).

(3.) "The sublime creed." To understand it better, read the essay on "The Over-Soul," (vol. ii.).

(4.) "This sentiment is divine and deifying. It is the beatitude of man. It makes him illimitable." Is the sentiment of virtue the essence of all religion?

(5.) It successively creates all forms of worship." The difference between theology and religion.

(6.) "An intuition," and never "second-hand." The difference between "truth for authority" and "authority for truth,"—between "intuition" and "tuition."

Scripture Passages. What passages in these nine pages worthy of pulpit reading? Select Bible passages to go with them. Is it the *beauty* of the sentences, or the morning quality about the thought, that makes new readings of the essay such delight?

Closing Poem. "Astræa," with interpretation.

References.

By permission of Mr. Emerson's family and the publishers, this Address has been printed as a tract, No. 8, in the "Unity Mission" series. Published at UNITY office, 175 Dearborn street, Chicago. Price, 5 cents; ten for 25 cents. Before long another tract, combining great passages selected from Emerson's works, will be printed.

By all means read in Cabot's Memoir, chapters vii. and ix. The kindred essays by Emerson, illustrating this Address (both evenings on it), are among his very noblest:—"Worship," (vol. vi.); "Sovereignty of Ethics," "Character" and "The Preacher," all three in vol. x.

Kindred poems:—"The World-Soul;" "Wood Notes" (the close of the second); "Brahma."

Incidents connected with the Address:—

For his "prayer without pronouns," before it,—see the Unity Mission tract, p. 11.

For the omitted passage,—see Concord Lectures, p. 159.

For the commotion caused by the Address, 'Professor Norton, Professor Ware, Emerson's letters, etc.,' see Cabot's Memoir, pp. 330-344, 685-694, and Cooke's Life, pp. 66-76.

SECOND EVENING, pages 127-148 (paragraphs 12-35).

Introductory Poem. "The Problem," read with interpretation.

Paper. "The Semi-Centennial of the Address: the Transcendental Movement and its Results."

Great Sentences. Each one from memory give the sentence he finds noblest in these twenty-two pages.

Discussion on "The Errors of the Prevailing Christianity, and the Remedy."

(1) Emerson's first criticism,—is it as true for to-day? His estimate of Jesus,—is it below your own, or above? Is Jesus degraded, or exalted, by insulation?

(2) "The soul knows no persons." *Person* and *individual*,—is there any difference? If so, which does Emerson mean? Why was Dr. Ware alarmed?

(3) "Miracle and Monster." "Why should one ask me an opinion about miracles?" he once said: "look into the diamond eyes of that child, and see her hair of sunshine. What is a Jewish or a Christian miracle beside it?" "The commonplace of miracle." (Lowell's "Cathedral.") Tennyson's "Flower in the crannied wall."

(4) The second criticism. His test question for the churches,—what church can best stand that test to-day? Yours?

(5) "Decay and almost death of faith:" is our time a November, or rather an April, of faith?

(6) Emerson's remedy for these defects. His definition of true Christianity,—would Jesus have put it so? The "immanence" of God—what does it mean? Priests by nature, priests without the office,—do you know any such?

(7) "The new Teacher" and his full-circle gospel. In an age like ours is another "Christ" likely to appear,—will the Teacher be again one individual? (See "Character" in vol. iii., 111-113.) Was he *one* eighteen centuries ago? Try now to sum up Emerson's contribution to that growing gospel,—his leading thoughts about the Over-Soul, Nature, Man, Society.

(8.) *Why* the commotion caused by this address fifty years ago? To-day it is a Unitarian tract; yet is its mission ending, or but just begun?

Scripture Passages. Select for pulpit-readings from these twenty-two pages, and match them from the Bible.

Closing Poems. "Bethlehem Star" (p. 276). "At Rome" (p. 301).

SIoux CITY, IA.—On the Sunday preceding the beginning of our Unity Club work, Miss Safford spoke on the "Religious Value of Culture." On the Thursday evening following was the first meeting of the Longfellow Section. There is to be a series of papers in this section on the Mission of Poetry. Dr. R. H. Brown read the first of these papers at this meeting; his paper was enjoyed so much by the club that they requested it for publication, and it appeared in Sunday's *Journal*. The subject for the evening was the "Poet's Home." Short poems were read, followed by an interesting conversation about the city of Cambridge and the Charles river. This last led to a discussion of the favorite rivers of the different poets, as revealed in their poetry. The leader of this section has prepared programmes for fifteen evenings. One evening being given to a dramatic representation of "Courtship of Miles Standish," another to the story of "Evangeline," three to the "Golden Legend," etc. The leader is under great obligation to "Gannett's Outline for the Study of Longfellow" in preparing the year's work. The Longfellow section alternates with a Shakespeare section, which is to study "Macbeth" and the "Merchant of Venice."

E. E. G.

THE "Lincoln Life," in the forthcoming November *Century*, has to do with the period after Lincoln's election, and before his inauguration. In this installment will be given to the world for the first time fourteen letters of President Lincoln. These are written to men like General Scott, Mr. Seward, Mr. Raymond, Mr. Gilmer and others.

THE STUDY TABLE.

The Fair God: A Tale of the Conquest of Mexico. By Lew Wallace. Boston: Houghton, Mifflin & Co.

This book has occupied the field of literature for some time, the copy before us being one of the thirty-second edition, and though the reading of it has been delayed, yet we find that the volume stands the test prescribed by Emerson and ranks among the books one *wants* to read.

In this story the author, better known, perhaps, from his famous production "Ben Hur," has seized upon a tragical period in the history of the Aztec race, and given us another demonstration of his power as a dramatic writer. For the sake of the attractiveness which a story gains thereby the author *assumes* the attitude of a translator of manuscript attributed to a writer who lived at the time of the events described. With the charm of elaboration which distinguishes the story-teller from the mere historian, we are made acquainted with the ancient civilization, which, even at that early day, in many ways surpassed that from which the conquerors came. Human ambition, love and passion are vividly set before us. The nature of the sad-faced monarch, Montezuma, is exhibited from every point of view; the just and tender side, as well as the stern and unrelenting. For instance, in the trial scene, in Book III., where the accused man is one who has lately risked his own life to save that of the monarch, the gratitude of the latter overcomes every other emotion. Even the knowledge that the man was the follower of the banished Guatamozin had no effect to lessen his regard for his preserver. A stern sense of justice leads him to a public acknowledgment of the act and to declare judgment in favor of the accused as against the noble chief of high rank who is accuser. This is a powerful passage. According to the story, the familiar tradition and prophetic belief which prevailed at that time regarding the promised return of the wise, good and powerful deity who brought peace, plenty and universal happiness to the valley, was now about to be fulfilled. Rumors of the appearance of fair-haired men circulated through the country. They were thought to be descendants of the Fair God, and endowed with his mysterious power. It was said to be a part of the tradition that the royal line of Aztecs was to end with Montezuma. The monarch was consumed with dread and superstition.

The progress of the conquerors towards the capital, the attendant victories and final conquest over the weak and vacillating sovereign, the mingled emotions of the people as they saw their monarch relinquish his rights in favor of the strangers,—are all most graphically and picturesquely described. Love and romance, with noble self-sacrifice and perilous daring, find expression in the lives of the young chiefs and the noble princesses. The characterization of the lovers shows the poetical power of the writer's pen. The historical points in the story are entirely faithful to authentic accounts of the conquest, and the book may be accepted as a valuable addition to existing volumes on the subject.

A. F. B.

The New Christianity. An Appeal to the Clergy and to All Men in Behalf of its Life of Charity. By John Ellis, M. D., author of "The Wine Question in the Light of the New Dispensation," "Deterioration of the Puritan Stock," etc., etc. New York: Published by the author.

This book is by a Swedenborgian doctor, not a doctor of divinity, but of medicine, as would appear by his published title. The writer seems to have a hobby, or rather a connected series of hobbies, which he can not forget or let alone for a moment if he speaks at all. His chief or central hobby is intemperance, or the use of intoxicants, upon which question he takes the extreme position that it is sinful to use fermented wine for communion purposes, and also that a part of intemperance consists in the use even of tea and coffee. Of course tobacco and opium, and many other drugs, come in for a share of his unsparing denunciation. But he does not stop here; fine wheaten flour is, to his penetrating vision, a fertile source of many of the ills that our flesh is heir to,

and among the ills to which our flesh is not heir naturally, our author enlarges particularly upon the matter of tight lacing among the female portion of our population. This book is of a sort that can do little good. It will be read with not only cordial approval, but with intense feeling by a certain class of persons who sympathize with its sentiments, but they will only be confirmed in opinions and feelings that already sway their lives; the book will convince nobody. Those who might profit by its facts and its counsel will be so soon disgusted by the extreme positions of the author that they will not read. Religiously, the book is written from the Swedenborgian standpoint.

Picture Pages for Little People. By the Sunday-school Association, Essex Hall, Essex street, Strand, London, W. C.

This is an attractive little English book of about 86 pages, containing 42 good full-page pictures. On the page opposite to each picture is a short story explaining it. The stories are told in the simple style so entertaining to little people, and often are instructive. The book is printed in good plain type, on cream-tinted paper, and would be a very welcome gift to every little one.

GEORGE H. ELLIS, publisher, Boston, has in press a 16mo book of 137 pages, entitled "Science and Immortality." The work is a reproduction of the discussion by many eminent scientists on "What Science says about Immortality," which attracted such wide attention in the *Christian Register* of April 7. The contributions have been carefully revised by their authors, and the work has been enriched by additional contributions from Prof. A. Graham Bell; Gen. A. W. Greely, of the United States Signal Service; Prof. Joseph Le Conte, of the University of California; and Prof. Edward C. Pickering, of Harvard Observatory. In addition to the "Symposium," there are included biographical notes, giving a brief outline of the scientific career of the writers.

THE HOME.

Proverb Sermons.—III.

(Concluded.)

The other side of the double wisdom is to observe that gratitude demands a raising of itself to a great height, even into a measure of love; for obligation to one whom we value not is a loss of freedom. I remember well (for it sunk deep into me) what was said to me by a wise elder friend, while yet I was young as a preacher and teacher, namely, that never I should accept great gifts. "For," said he, "from friends they are needless, because much love will pack in little gifts; and if a public man receive rich favors, he parts with so much of his liberty as must weigh down the value of them." This wisdom the more grounded in me that afterwards I saw considerable example of it; for I met a good man who had given a lad his education, and afterwards the lad went to one side of a public question and his benefactor to the other, each by his own conscience and reason. Then did I hear the good man grumble at the ingratitude of the youth whom he had educated; which, I say, was a warning example to me of the wisdom of my elder friend after the dear voice of it had withdrawn into the sky. Therefore, in this point I would differ from the proverb, and even go straight against it; for I would look the gift horse in the mouth, not to see whether he be young and good enough, but to make sure that he be not so young, strong and fiery that he will run away with me altogether and throw me from my seat of freedom.

I have a caution for wise conduct to set down here; and, indeed, it were strange if knowledge of gratitude led to no better safety and wiser walk in life than without it we could have. For as it were but a vain astronomy, and of little account, which measured, weighed, and mapped the stars, but gave no man use of the heavens to track his way over the deep, so has gratitude but half its office if it show us no way over the deep of life into ports of love and friendship. Therefore take this rule of sailing by the star of gratitude,—In choosing of friends beware of any ungrateful person; yea, and watch narrowly, for in this matter a little sign means much. Where-

fore, if thou hast observed that a person repays not a benefit with his heart, or, which is worse, if thou hast seen him shortly forget it, or afterward, which is the worst, beheld him give back some ill turn, though it be no more than a slighting word or unheeded act, then, I say, beware of him and have him not for a friend. For if so he return a benefit, it must be because either he is selfish or he is vain, and like enough both, for these two go twinned like painted wings, seeming aerial but lifting nothing. Such a one surely will fail thee if thou venture with him; for either, being selfish, he will think only of his own interest—which bars love; or being vain, he will think every benefit his by right of desert—which bars love. But this I have said before. Yet I warn thee again, if thou see one ungrateful to another, though it be never so little, hold off from him; and if thy heart has begun to go to him, turn it away; for he will fail thee or hurt thee or trick thee as surely as night follows day. And if thou fall once into the darkness of his heart, it is night without a dawn; for ingratitude is a bottomless pit. A man's first care in life is to keep himself right; but after this what so weighty business has he as to choose his loves well? And if, for this, there be any sign or guide so good as gratefulness or so warning as ungratefulness, I have not found them; and truly I have learned this as a man barefoot might obtain a golden treasure hid among thorns, with many wounds. Also I pray thee observe nicely whether a man show much gratefulness for small good turns; for this is a main sign, and very notable. Though it is said wisely that "it needs a great nature to bear the weight of a great gratitude," yet it is wiser still to think a soul is small and ungrown which has not a lively gratitude for little things, since love is love and of great price, though it go forth in a small sign or but in a breath, as a word.

So much of gratitude to men; but now also we have to speak of gratitude to God. Gratitude to God!—what a theme that is! To preach of it forever were to do no worse than to take up every hap of daily life to show whence it comes and what it means—surely a useful thing and full of matter. Gratefulness to God makes the good haps, how lowly soever, into warm joys; whereupon these good things are found to be as many as the sands of the sea in number. A friend writes me, "You used to contend that there was far more of joy than sorrow in life; I wonder if you would say so now." Ay, that would I! And never more than now; for never have I seen better that a thankful spirit makes all joys very great joys, and a humble spirit, which goes with thankfulness, so takes sorrows that they turn to peace. Now if one turn happy things into great joys in God, and sorrows into peace in God, what is this but to turn the whole world into hope and light? If a life be very full of sorrows or overcast with some deep dusk so that it seem night-like, gratitude to God is like going out into the night under the sky; for then if there be but one star, it holds the eye more than all the dark space. But there are hosts of stars, so that the eye wherever it turn is but a quiver for their darts. Then thereto comes reason, teaching that in the infinity of space every line whatever shooting out betwixt the stars is but a track to a star beyond our vision; whereupon the heavens blaze at every point, and all the sky is at noon. Truly Herbert's prayer is good,—“Thou that hast given so much to me, give one thing more, a grateful heart;” which is but as if a man blind, or of dim and blurred vision, but by report or by faint shapes catching at the glories about him, should pray that he might see well.

Here an end. As concerning gratitude I have spoken to thee out of my very heart, so I pray thee take my words into thine; for thus thou canst bless me with gratitude for a joy among the greatest joys, namely, that I serve a fellow being. For these truths touch life very nearly. In sum—Give gratitude without stint, for this is thy duty to others and thine own rightness in thyself.

Lift thy gratitude on high to God, for this makes all joys great joys, as all streams become vast in the sea.

If thou see any one thankless, howsoever little, beware of him; open not thyself to him. But if thou see one grateful, and in especial for little things, thou mayest "grapple him to thy soul with hooks of steel."

UNITY.

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NOTES FROM THE FIELD.

Geneva, Ill.—The society has decided to have "lay services." Their financial energies are to be directed towards a parsonage. T. P. Byrnes, recently of the Meadville Theological school, preached there last Sunday, and made such a good impression that, notwithstanding the plan for lay services, he was engaged to preach for three Sundays.

Greeley, Col.—Rev. N. S. Hogeland's relation as pastor terminates here November 1, at his own request. He leaves the society in a very prosperous condition. The Sunday-school has been reorganized, and its superintendent is a well known business man, who is also a graduate of Ann Arbor. His assistant is one of the ablest primary teachers in the public schools. Mr. Horton's graded plan of study has been adopted, and is considered a move in the right direction.

La Porte, Ind.—A Unity Club has been formed in La Porte for the study of Emerson, taking the essay on "Domestic Life" for the first topic; has a very fine class and starts out with the most encouraging prospects; several have joined from other churches. The Free Kindergarten Association, of La Porte, have one school in active operation, and are devising means for the support of another in a different quarter of the city. A *Lend a Hand Club* has been organized among the young people of the Unitarian Church and their friends, to assist the above association in its work.

Philadelphia.—The opposition manifested towards Unity church, Camden, by the orthodox clergymen of that place, is something quite pretentious. By sermon, speech and letter, from the pulpits and through the newspapers, a very bitter animosity is expressed, though always ignorantly. Mr. Haskell has replied directly to certain of these strictures in one thoroughly dignified sermon, and has in various ways indirectly made clarifying affirmations. The consequence of the assaults has been at once seen in an increased attendance upon the Sunday services.

—Moncure Conway is to address the Contemporary Club at its November meeting upon some subject touching the form of our government and the wise changes that might be asked for it.

—A supper recently given at Unity church, Camden, was attended by informal remarks from May, Mangasarian and Haskell, as clergymen, from Mr. Galvin, connected with the Germantown society, from Thomas B. Harned, prominently identified with the Camden movement, and from Mr. Sharp, whose wife directs Unity's Kindergarten, but who is himself orthodox in sentiment. The excitement aroused among the Camden ministers

was pleasantly alluded to by several. After the supper the Ethical Association held its regular monthly meeting in the parlors above.

—Weston has been invited to speak in Chadwick's church in April next on "The Ethics of George Eliot."

—*Unity Journal* is to be the name of the monthly sheet projected from the Camden church. The first issue will probably appear within a fortnight. Editorially it will be in charge of Mr. Haskell and perhaps one other. Two young members of the church,—Collingham and Kettler,—will probably attend to the business requirements of the venture. Mr. Haskell's sermon in reply to some of his Camden minister-critics will be the principal feature of the initial number.

H. L. T.

Chicago.—The noon teachers' meeting was led last Monday by Mr. Blake, the lesson being on Luke iv., 31 to 44. He began upon the geography of the lesson. Capernaum was a prosperous little city, the center of a group of several that have passed out of existence, among which were Bethsaida and Chorazine. These might be called the "Jesus Circuit," with headquarters at Capernaum. He next dwelt upon the significance of the expression, "He taught as one having authority," not as one *relying* upon authority. Others depended upon priests, traditions, he upon himself.

Then came a discussion of the healing power of Jesus, the power of spirit over matter, and of spirit over spirit, which is ever in danger of being underestimated, and of the recent theories as to the power of mind over body. Did Jesus hare in the universal belief in unclean spirits and demoniacal possessions, or did he accommodate himself to that belief without attempting to correct it? The class seemed inclined to the former opinion. There is no evidence that Jesus did not share in the common, scientific and philosophic conception of the times. Among those present were Rev. Bird Wilkins, of the new liberal movement among the colored people, and Rev. Eliza T. Wilkes, of Sioux Falls, Dak.

Boston Notes.—The trenches dug in our streets to receive telegraph wires reveal the earlier and later filling in of soil upon the edges of our original peninsula. The lines of beach of 1630 are now in the heart of the city. On our western side the ancient marshes are now fast being converted to solid soil or into blocks of brown stone fronts.

—It is definitely agreed upon to try Sunday evening theater meetings at the south end near the location of Rev. Mr. Hale's late church. Series of sermons by Messrs. Hale, Herford and Savage will cover the entire winter. Abundant music will be provided,—singing of effective hymns will be a marked feature. The detail arrangements will be undertaken by the new young men's "Channing Club."

—The more enthusiastic admirers of the ways of "Toynbee Hall" facilities are dreaming of a plan of inviting Rev. C. A. Bartol to become a preacher to the multitude, and of transforming his meeting house and spacious grounds into a popular hall and gymnasium and garden.

—Our "parting guest," the prominent English clergyman, Rev. James Green, will sail for home this week with very pleasant impressions of the religious independence and earnestness of all our denominations.

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OF THE
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It has been for a long time felt that the crowded week of our Western Anniversaries has given little chance for the adequate discussion of Sunday-school and Unity Club work among our western churches. The directors of the above society have concluded to make a beginning in a wiser way and to hold, this fall, the first of a series of annual institutes. The meetings are to be held with the Third church, where all visiting attendants will be cordially entertained. Below we give a tentative programme, printing only the names of those who have accepted. All the parts have been assigned, but the correspondence is not yet complete. The directors are confident that the programme will be carried out essentially as given below. A full and revised edition of the programme will be printed and circulated as soon as possible.

PROGRAMME.

Tuesday, Nov. 8.

8 P. M., J. Vila Blake in charge. Opening sermon, Rev. Reed Stuart, of Detroit, Mich.

Wednesday, November 9.

9 A. M., J. L. Jones in charge. S. S. Institute work. Questions and discussions.

2 P. M., in charge of C. H. Kerr, Chicago. Unity Club Session. 30 minutes Essay, "Unity Clubs, their methods; the Bureau, etc." Rev. A. J. Rich, of Fall River, Mass.

Four types of Unity Clubs. 15 minute outlines of study courses and methods.

a. Emerson. J. C. Learned, St. Louis, Mo.

b. Social Politics. J. Vila Blake, Chicago.

c. Art History. W. R. French, of the Chicago Art Institute.

d. Travels, etc.

8 P. M., Musical Evening, led by Prof. W. L. Tomlins. J. Vila Blake in charge.

Thursday, November 10.

9 A. M., in charge of Rabbi E. G. Hirsch, Chicago. Old Testament work.

a. "The mythical element and its use in Sunday-schools." F. W. N. Hugenholtz, of Grand Rapids, Mich.

b. "The ethical element." Dr. H. W. Thomas.

- c. "The evolution of Religion in the Old Testament." J. C. Learned, of St. Louis, Mo.
2. P. M., in charge of Mrs. E. T. Leonard.
- Primary Sunday-school work. Kindergarten methods, etc. Three Illustrative Lessons. Mrs. S. W. Conger, Chicago; Mrs. Emma A. Beebe, of Geneva, Ill.; Mrs. Alice Putnam, of the Chicago Kindergarten Training School.
- 8 P. M., in charge of David Utter. Unity Club Session. 30 min. essay, "The undeveloped sides of Unity Club work." A. J. Beavis, of Iowa City, Iowa.
- Four types of Unity Club Study.
- e. Philosophy. L. G. Wheeler, Chicago.
- f. Browning. Mrs. Celia P. Woolley, Chicago.
- g. Novels.
- h. Studies in American Literature. Mrs. L. B. Mitchell, Chicago.

Friday, November 11.

- 9 A. M., in charge of ———.
- a. S. S. ethical studies in stories for little ones. W. M. Salter, Chicago.
- b. Conduct lessons for middle classes.
- c. Citizen and neighbor studies for older classes. Andrew Crawford, Chicago.

The interest and attendance of Sunday-school and club workers in all our western churches are earnestly requested. Send names of those who are to attend as early as possible.

E. T. LEONARD,
Sec'y W. U. S. S. Society.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, Oct. 23, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, Oct. 23, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, Oct. 23, service, 10:45 A. M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Oct. 23, services at 11 A. M. Subject: "Probation: The Recent Congregational Vote." In the evening Mr. Jones will give the third of his sermons on Great Pictures—De Buffe's "Prodigal Son." Confirmation Class, Saturday, 10:30 A. M. Sunday-school at 9:30 A. M. Teachers' meeting, Friday evening, at 7:30, and "Choral Club" at 8:30. Monday evening the Novel section of the Unity Club.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, Oct. 23, services at 10:45 A. M.

BOOKS RECEIVED.

From G. P. Putnam's Sons, N. Y. English History. By Contemporary Writers. Edward III. and His Wars. Arranged and edited by W. J. Ashley, M. A. Cloth, pp. 196.

English History by Contemporary Writers. The Misrule of Henry III. Selected and arranged by Rev. W. H. Hutton, M. A. Cloth, pp. 156.

The Standard Cantatas. Their Stories, their Music and their Composers. A Handbook. By George P. Upton. Cloth, pp. 367, \$1.50. Chicago: A. C. McClurg & Co.

Within and Without: a Philosophical, Logo-Ethical and Religious Romance, in Four Parts. Cloth, pp. 318. Chicago: J. Thompson Gill, Manager Chicago Book Publishing Company.

The Book of Folk Stories. Rewritten by Horace E. Scudder. Cloth, pp. 152, 60 cents. Boston: Houghton, Mifflin & Co.

Aunt Serena. By Blanche Willis Howard. Paper, pp. 358, 50 cents. Boston: Ticknor & Co.

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Eliot, William G. Home Life and Influence. A series of essays, turning chiefly upon woman—her education, her duties, her follies, and her mission. 12 mo. Cloth. \$1.00.

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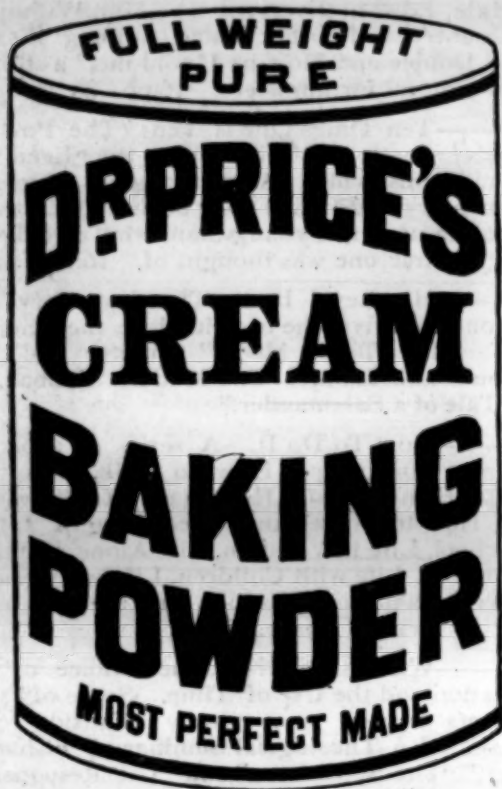
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